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Thus the *Lexicon Militare* instead of being derived almost exclusively from a single source, Aelian, is a compilation of three principal sources, Aelian (for the most part), Arrian, and Asclepiodotus, and a minor one, now apparently lost.¹ Its value lies in the fact that, as it was so often copied verbatim from its sources, it may frequently serve as a control upon the MSS tradition. In Asclepiodotus, for example, it confirms necessary emendations in the great Florentine MS of the Greek military writers, LV, 4, in a score of places, and supports suggestions of Köchly in one or two other passages. The same will probably be found to be true in the case of Arrian and Aelian likewise, but to determine that will require a separate investigation.

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NOTE ON THE REPEATED SIMILE, HOMER *ILIAD* xi. 555
and xvii. 664

The higher criticism of Homer is protected by its own smoke. It is probable that not ten living men have examined critically any one of the dozen or more volumes that "analyze" the plot of the *Iliad*. And a thorough review of any one of these volumes that exposed all its errors would be left unread. But the presentation of a typical example now and then may help to open the eyes of students. A very few minutes of attention will suffice for the following. Professor Wilamowitz (*Die Ilias und Homer*, p. 150) is arguing that the lion simile in *Iliad*. xvii 657-67 is an inept interpolation from xi. 550 ff. Others, of course, have maintained that book xi is the degenerate copy. With that I am not concerned, but with the light which the discussion casts on the whole method. In the course of his argument he contrives to misinterpret both passages. In xi. 555 the poet says that as the baffled lion departed

τετιηότι θυμῶι·
ὥς Αἴας τότε' ἀπὸ Τρώων τετιημένος ἦτορ
ἦε, πόλλ' ἀέκων· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν.

This, of course, means that Ajax retired troubled and unwilling because every such retreat brought the Trojans nearer to the ships. Throughout the *Iliad* the falling of the Greeks or the Trojans upon the ships is the symbol of Greek defeat. The γὰρ then justifies the "unwilling" and the "troubled

¹ To which are to be referred such passages as §§ 6 (end), 12 (beg.), 14 (end), 15 (beg.), 17 (mid.), 20 (beg.), 22 (end), 38 (end), 57 (end), which have no counterpart in the three tacticians named. These additions appear to have no great value.

at heart" which contain the point of the comparison. Professor Wilamowitz misapprehending the reference of γάρ says that the meaning is that Ajax though unwilling did retire, for he knew that this was the right way to defend the ships for which he feared. That is quite impossible. There is no suggestion of any such strategy on the part of Ajax and it cannot be read into line 569.

πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὁδεύειν

Which merely says that in his retreat and his rallies he tried to prevent the Trojans from making their way to the ships. He has been turned to flight against his will by Zeus (l. 544). There is no question as yet of actual fighting at the ships. The Trojans do not break through the wall till the end of the next book.

In the second passage the same simile is applied to Menelaus retiring unwillingly from the body of Patroclus xvii. 665-67

ὥς ἀπὸ Πατρόκλοιο βοῆν ἀγαθὸς Μενέλαος
ἦε πόλλ' ἀέκων· περὶ γὰρ διέ μιν Ἀχαιοὶ
ἀργαλέον πρὸ φόβοιο ἔλωρ δηϊοῖσι λίποιεν.

Here again γάρ refers to the point of the simile contained in τετιηότι θυμῷ used of the lion and πόλλ' ἀέκων, here its virtual equivalent, used of Menelaus. The only difference is that here πόλλ' ἀέκων is not reinforced by the repetition τετιημένος ἦτορ. Not perceiving this Professor Wilamowitz argues that it is only the constraint of the interpolated simile that prevents the poet from telling us with γάρ why in spite of his unwillingness Menelaus left his place. But we have already learned that from Ajax' request that Menelaus should find Antilochus and dispatch him to Achilles. His unwillingness and his exhortation to remember the gentle kindness of Patroclus are due to the fear that in his absence the Greeks will abandon the body to the Trojans.

The new scholasticism of the higher criticism seems to render its addicts blind both to the niceties of Homeric usage and to the reasonable implications of the context of the passages which it tortures on the rack of "analysis."

PAUL SHOREY

TWO SOPHOCLEAN CRUXES

Antigone 4:

οὐδὲν γὰρ οὐτ' ἀλγεινὸν οὐτ' ἄτης ἄτερ
οὐτ' αἰσχρὸν οὐτ' ἄτιμόν ἐσθ', ὅποιον οὐ
τῶν σῶν τε κἀμῶν οὐκ ὅπωπ' ἐγὼ κακῶν.

That ἄτης ἄτερ, though read even before Didymus, is a corrupt reading, appears to admit of no argument. The passage, however, despite the numberless conjectures proposed, seems to be considered hopeless. No doubt